

THE HERALD OF THE GOLDEN AGE.

Vol. 7, No. 6.

June, 1902.

ONE PENNY.

ENTERED AT STATIONERS' HALL.

PUBLISHED MONTHLY

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W. E. DAWSON

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FOUNDED, 1895

To proclaim a message of health, peace, health and purity, life and power.

To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth by endeavoring to promote universal benevolence by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God *physica, and moral*, as a practical remedy for the misery and disease which afflict Mankind.

To plead the cause of the weak, defenceless and oppressed, and to deplore cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

The Members of the Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes: *Companions* and *Associates*, the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

THE VISION AND DESCRIPTION OF TWO SHILLINGS AND SIXPENCE, WHICH ENTITLES EACH MEMBER TO RECEIVE A COPY OF THE OFFICIAL JOURNAL, AND OF ALL PAMPHLETS AND LEAFLETS WHICH ARE PUBLISHED.

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LONDON PUBLISHERS:—

W. R. RUSSELL & Co., Ltd., 5a, Paternoster Row, E.C.



Vol. 7. No. 6. Entered at Stationers' Hall.

June, 1902

Published Monthly.

ONE PENNY.

The Armies of the Night.



We are, most of us, very sure about our own experiences. What we think we see, and hear, and touch, and smell, and taste, we believe in, and what is outside this we doubt or disbelieve.

We live our daily round and then we go to bed, and all the house below is left vacant, and we think that it is empty.

But when our turn comes to do the midnight vigil we sometimes make great discoveries, and learn that the night has much to tell that we never knew before.

Those who rise from their chambers of sleep and come out into the deserted realm will find new problems to solve.

Not a lonely land, but a land full of its own life and its own mysteries.

The footfall upon the stairs may be the warning note for many a little busy life intent upon the kitchen stores to disappear like magic, and leave behind again an empty space.

But he who is willing to sit in the silence and learn, will soon find that the shy armies of the night will slowly come forth again and take up anew their functions.

He who stalks out into the midnight garden with heavy boots and masterful tread finds all its quaint alleys deserted and all its verdant slopes untenanted.

For him alone who can wait in the patient ante-chamber of nature's temple and rest in the silent humility of a receptive contemplation, will the fairies dance upon the sward.

For him alone who can master himself and in the immobility of perfect self-control live at his highest tension, and show no trace of motion, for him will the pixies play and the silken winged and nimble-footed armies of the night will fight their battles, and sing their love songs, and tell the mysteries of their lives.

The man who obtrudes himself finds nothing but his own shadow falling upon the bare ground in the clear moonlight.

It is to him, and to him alone, who sinks into the shadows of greater lives, and forgetting all of self but his own intense kinship with the unknown. It is to him, and to him alone that the unknown reveals itself.

I have stated but the commonplace. Everybody knows it. The very boy at school has learned that the secrets of the night lives are only revealed to those who can sit and silently wait and still more closely watch.

The man in the street is willing to confess that he who strolls beneath the lamps and holds revels under the gaslights knows nothing of Nature or her mysteries.

It is commonplace knowledge that the observer of nature and the penetrator of her mystic arcana must go into the loneliness of the night and into the silence of the self, and must tread upon the stairway that leads towards the annihilation of all desires and the cessation of all thought of self, and towards the chamber where burns alone the sacred fire of passionate sympathy for all lowlier forms of life.

This is common knowledge as to the physical world, but it is equally true as to the extra-physical world.

Once you have learned a law in the lower world you may be sure that it is only the continuation *into* the physical world of a law which has its fuller and more perfect application in the ultra-physical world!

In this greater world which surrounds us and into which we are ever dimly feeling and groping, with the scales of our physical bodies still set upon our hidden eyes, there are also great Night Forces.

The world is being changed by the unseen armies of the night. When we go to bed the floor is littered with the crumbs of our feast, but lo, in the morning there is no trace of them left, for the scavengers of the night have been busy all the long hours of darkness.

One race of men goes to sleep with brutality rife and none ashamed of it, with cruelty prevalent on all hands, and none knowing it to be wrong, with selfishness supreme, and none to ask the reason why; but when the next race morning breaks there is a new spirit abroad.

Men are no longer satisfied to see the deeds of shameful pain and hold their peace. They are no longer willing to gloat idly over pictures of torture. They refuse to sit

still and let others suffer that their own ease may be increased.

And whence has this change in the minds of men arisen, and how comes it that what the race of to-day applauds and approves, the race of to-morrow condemns and repudiates?

The answer is one which goes down to the very depths of cosmic life.

There are forces of the unseen world by which we are ever compassed around, which are working out the great cosmic plan and moving us on little by little, as we put out our hands to them to help us.

We may stamp and strut upon our little stage as much as we will. The great motive power of progress is not therein.

We may lie in idle fanaticism and cry "Kismet" to hide our own indolence, but the sacred spirit does not reveal himself to such.

It is in the withdrawal of the self from the world of sense, the conscious withdrawal, while the eye is bright and the spirit keen, that there will be revealed to us something of the working of the great powers which are ours to possess.

The men of the world to-day who are toiling in the street and moiling in the quarry of gold, laugh when you speak to them of abstinence from flesh food and of conscious refusal to participate in the sufferings of slaughter.

It is to them a mere maudlin nonsense, a chimera dream, the fancy of a faddist.

They are chinking their coins so loudly and their engines are clanking so noisily that they can hear none of those still voices of the æther and see none of those finer spirits of the upper air.

The mystic power of humaneness is not to be measured with a rule, or girded with a chain, or added up in columns of coin, so that to them it is as if it were not.

To-day, as ever, the man in the street cries out, "I will have sacrifice, my stomach must be filled, my wants must be satisfied. I—I am the lord of the universe, and into my hands, and into my power, and for my pleasure all things are and were created. I will have Sacrifice, and Mercy must follow when it can.

To-day, as ever, the armies of the night are singing the song of the centre glory, "I will have Mercy and not Sacrifice."

Until the world will sit still and *want to learn*, it cannot learn. It will argue, and argue, and argue, and find countless "objections" to the plea of the humanitarian preacher, but so long as it argues and objects it cannot learn.

They alone will learn something of the power and the beauty, and the grandeur of humaneness. They alone who are willing to forget their own stomachs and to go alone into the solitude of self sacrifice, and await with humility the message from the encircling armies of the night.

And from the mountain they will come down again, knowing that in the beginning life was unconsciously gentle, and that through unconscious cruelty, conscious cruelty, and conscious repudiation of cruelty, shall the suffering soul regain its paradise and come to conscious gentleness again.

Peter Davidson.

Guard well your heart, beware of selfishness, fear and doubt, and whatever comes, be strong, be brave, be true. Kill out selfishness with universal love; kill out doubt by knowledge; kill out fear by strength. SEE

The Higher Economics of Diet.

"There is no noble height thou canst not climb!
All triumphs may be thine!"

"I LIVE on natural foods for economic reasons" is the reply I sometimes give to the frequent inquiry "Why are you a Vegetarian?"



I disavow the term 'vegetarian' because I do not vegetate, nor is my staple diet composed of vegetables. I prefer "Rational Diet" as a term more expressive of the position and aims of the members of the O. G. A. The signification of the word *rational* is moral. We are rational beings, and to

do irrational things is immoral. We do not abstain from all flesh diet simply because it does not agree with our digestion or taste, but because it is morally wrong, a violation of all that is humane, and wasteful in its economics.

When I tell people that I am frugivorous in my habits for economic reasons they simply stare at me. Perhaps some of them think it is meanness on my part to reject the innocent lamb, the bullock flushed with life, the winged beauty of the woods, the homely pigeon or rooster, or the graceful swimmer of the rivers and seas. Their whole vision of economics is rounded by the figures £ s. d. That a diet made up of nuts, fruits, vegetables, and wholemeal bread may really be more economical in its financial aspect I have no doubt. It would certainly become so if the demand for these forms of food were greater. When working-men and women learn the value of foods, living will become an art, a science, by means of which the cost of living will be reduced to a minimum.

But my thoughts are not upon the commercial aspect of the question. There is something more than the large plate for sixpence implied in the economics of rational diet. We want something higher and worthier of our noblest efforts. Whatever object has its *finale* in material gain possesses no immortality and so can have no grand ideal with which to inspire the seeker.

But economics do not exhaust themselves on mere finance. There are physiological, moral, and spiritual economics. Right diet has much to do with the fitness of our bodies for service, our minds for right thinking, our hearts for pure feeling, and our spirit for noble living. We can only live our best and highest by the consecration of the least and lowest. Our spirit will be the diviner, our heart the larger, our mind the more transcendent for having a body built up by pure food. The sympathy between body,

mind and soul is too great for the pollution of the one to leave the other pure. "We are here to forge the instruments for an immortal service," and we cannot accomplish so much except by the wisest use of the purest and best materials. We can give unto others only as we have filled our own store-house; we can do for others no more than emanates from our soul.

RATIONAL DIET IS BEST FOR PHYSICAL HEALTH AND POWER.

It is quite true that we are not of those fat kine whose superfluity is abundant and in strong evidence; but strength does not lie in fat. Out of a very little carefully selected food great energy can be gathered and strong muscle built up. In 1747 John Wesley wrote to the Bishop of London, — "*Thanks be to God since the time I gave up the use of flesh-meat and wine I have been delivered from all physical ills.*" Indeed, most of the physical ills to which we are heirs arise from bad food, wrong mixtures, or malnutrition. The coolies of China are acknowledged to be strong men and most active, yet their chief diet is *rice*. "Athletic Greece rose to her greatest culture upon two meals a day, consisting principally of maize and vegetables steeped in oil." My own experience bears out these statements. The simpler the food the better for the body. The false cravings for meats and drinks gradually die. What we shall eat and what we shall drink are no longer over-burdening *toils* to us. We attain that point of experience when we only eat and drink to nourish the body, not to gratify our tastes. And, finding out what best gives us the required nourishment, *the time will come when through our Rational habits our bodies will be so built up that they will resist every form of disease.*

A body impregnable to bacilli through mercy, justice and wisdom in diet is an *economic attainment of a high order.*

RATIONAL DIET IS BEST FOR MIND CULTURE AND THOUGHT-FORCE.

A truly healthy body is the natural companion of a healthy mind. However good the quality of mind may be, unless the body is in tune, the mind will be cramped in its work. When a fit of dyspepsia is on a man he sees everything darkly; his vision of life is blurred; his song is that of a pessimist. Biliousness gives men jaundiced views of life. They become affected by the yellow scare. *It is impossible for a man who eats flesh-meat to have a whole body. It is not possible therefore for him to be the highest type of thinker.* The mind is the filter of thought. If the filter be impregnated with poisonous elements, the thought cannot escape the contamination.

Flesh-eating dulls the mind and deadens the finer senses, whilst it quickens the grosser senses. It has contributed not a little to filling the asylums. On the other hand a pure diet is most beneficial to the mind. It nurtures it naturally. It enables the imagination to have full and free scope. It helps to delicate sentiment, to right balance and just judgment. It was Benjamin Franklin who said that he found a non-flesh diet to be productive of "clear ideas and rapidity of thought." Surely this is a great gain! Men seek for the most gain they can get out of their commercial exertions, yet they will not see this patent fact in relation to diet. Putting aside entirely the humane aspect of the subject and viewing it solely as a question of economics, we see what an increase of power comes to the mind of the man who eschews all animal life as food products, and follows fearlessly but wisely the rational diet.

It was the sublime Buddha who said, "As a man thinketh, so is he; as a man desires, so becomes he." We become our own thoughts; and our thoughts are the voices of our inner spirit. As Mrs. Annie Besant says, "If we watch the thoughts which come into our minds we shall find that they are of the same kind as those which we habitually encourage." An animal body is sure to contain an animal mind; but a body that makes the laws of nature the sacred rules of its life will nurture a mind after its own kind whose thought will be pure and lofty and noble.

Thought is the most powerful agent in the world. Our thoughts express our meanings in life, and the purposes of our heart grow out of the thoughts we most encourage. Life is made up of thought, for thoughts lie at the back of all our living and acting. The world is to be redeemed by thought, for pure psychic influence will at last change the trend of the world's thinking. That psychic power goes out from every true member of the O.G.A., and should issue from every disciple of the Divine Master, and would do so if all who profess to follow Him would offer their bodies as *living sacrifices*. For the purer the body is, the greater are the possibilities that open to the mind. And to have a mind freed from the grosser conditions of existence through refined physical sentiment and habit, a mind whose thought can psychically influence other minds and lives, is surely an *invaluable acquisition which demonstrates the mind-economic value of rational diet.*

THE MORAL ECONOMICS OF RATIONAL DIET

Thomas Carlyle wrote — "The *ideal* is in thyself; the *impediment*, too, is in thyself; thy condition is but the stuff thou art to shape that same ideal out of. O thou that pinest in the imprisonment of the Actual, and criest bitterly to the Gods for a kingdom wherein to rule and create, know this of a truth!—the thing thou seekest is already within thee, here or nowhere, could'st thou only see it!"

The ideal is in ourselves! It is in everybody! The kingdom of God is within, the kingdom for which all are seeking, even through their selfishness. We are to lay hold of the stuff in us and shape it. It is a good thing to pick up a man when he has fallen; it is a thoughtful and noble act to remove a removable stumbling block out of a weak man's path; but it is a far diviner service we render him if we make him strong enough to surmount the obstacle. Help a man to grasp the *fact* of his own divine powers, let him see the ideal within himself, get him to recognise his own kingdom within and to rule it, and he will for ever be the master of any outside circumstances and temptations.

The White Cross Society will never suppress natural passion; but the youth who walks amid the golden candlesticks of his own temple will control and direct it. All the excellent Temperance Organisations will never make our country temperate; but to get the multitude to change their diet from mere stimulating and passion-feeding foods to those which give genuine strength without creating and fostering unnatural cravings and desires, will solve the drink problem and make drunkenness impossible. Only by the removal of the irrational and immoral traffic in the flesh of God's dumb creation can the body become proof against all disease. The Members of the Society for the Prevention of Cruelty to Animals no doubt mean well; and likewise do the Members of the Anti-Vivisection Society. But what an illogical position is theirs! They have the animals killed for

their own food! Whilst they strike at one phase of the immoral traffic and conduct, they practice another. It is a curious affection that shows its nobility in defending the sub-human creation from the brutal hand of science or vice, and yet have some of that same creation killed to garnish their table and satisfy their barbaric cravings and tastes!

The solution of all these problems lies in a nut-shell. They are all moral diseases requiring moral healing. They originate within a man and can only be successfully fought in his kingdom of thought and desire. Rational diet makes a healthy body; flesh diet tends to physical corruption. Rational diet ennobles the mind; flesh diet dulls and degrades it. Rational diet elevates the whole moral tone of a man; flesh diet creates false cravings, and tends to brutalise him. *Abolish flesh diet and the man goes up, body, mind, and soul!* Then the Divine has a chance to raise him to the highest. *Here we have the grandest economical results!*

J. Todd Ferrier.

The only way to secure happiness is to follow the Golden Rule.

Glimpses of Truth.

By Henry Wood.

The twentieth century will usher in a rapidly increasing spiritual consciousness.

* * *

Life cannot die. Forms perish; but the great stream of vitality surges on, unspent and undiminished.

* * *

There are modern as well as ancient prophets.

* * *

The loftiest biblical phraseology must receive soul-assimilation before it can be more than ancient history.

* * *

Heaven and Hell are very real, but they are states of mind.

* * *

As well thrust an active vigorous animal into a cast iron mould, as once for all to exactly define Truth in external formula. In either case life is extinguished.

* * *

The spiritual is as natural as the material, and equally subject to orderly law.

* * *

The grand cycle of life starts with an involution of primal energy from God, and returns to the "Father's House," after the educational unfoldment of divinity in the self-consciousness.

* * *

To most men only those places which have been consecrated by human ceremony are sacred, but God is everywhere.

* * *

The human body is really a temple. Let us beware of its desecration or defilement.

* * *

The present misfits of existing creeds to real conditions should be corrected. The Church cannot afford to dissemble.

* * *

Altruism is a privilege rather than a duty.

* * *

The scientific way to conquer an enemy is to transmute him into a friend.

* * *

In the end moral ideals are more compelling than arms and coercion.

* * *

One life permeates all things, and there is no corner of the cosmos too remote to feel its heart-throb.

Our Flying Banner.



On Thursday, April 24th, the Scottish Vegetarian Society held a special meeting in the Christian Institute, Glasgow, at which Mr. Harold Whiston, one of the Executive Councillors of the Order, was invited to give the lecture on "Humanity in Diet."

The chair was taken by Professor Sexton and the lecturer was supported by the Rev. J. Todd Ferrier, of Macclesfield, and the Rev. C. A. Hall, of Paisley, as speakers. The officials of the Glasgow Food Reform Movement were also on the platform. The lecturer's theme was "The practical daily living out of those higher standards of life which slowly but surely awaken the conscience and make men ashamed of habits and customs which are degrading, demoralising and unchristian."

The whole of Mr. Whiston's address, from start to finish, was a vigorous protest against the present customs of killing animals and birds for purposes of food, and contained a strong appeal to all present to protect the weak and defenceless denizens of the earth. He first of all spoke of the sympathy demanded from us by the great sub-human races, and our obligations to them. Then he gave a most vivid description of what he had seen on the American ranches and in their abattoirs, and the cruel treatment meted out to the dumb creatures in order to provide for the gratification of the gross appetite of man. He afterwards turned his attention to the political economic side of the question, and contrasted the present state of agricultural labour and what would happen under the reformed order. Afterwards he dealt with the properties of food, and the needs of the body, and he demonstrated the superiority of Frutitarianism over flesh-eating from a point of health, and bore his audience up to the heights of the humane and moral aspect of the true diet reform movement.

The Rev. J. Todd Ferrier followed and spoke forcefully and ably on the question of the "Higher Economics of the Movement." He powerfully appealed against all cruelty as being opposed to the spirit of Jesus, and insisted that in the highest development of Manhood, in the growth of the spiritual life, and in the search after the "things beyond," flesh eating can have no place whatever, and so long as it was practised, just so long was man hindering the growth of that greatest Power within, the power of the Indwelling Christ.

The addresses were a great inspiration to all present.

Then followed the Rev. C. A. Hall whose fearless and manly utterances thrilled his hearers. His plea was for *Men*—men with a big capital "M," and the ideal he lifted up before his audience of "Manhood" and "Christian Service" was the loftiest appeal the men of Glasgow have listened to for a long time.

He told his audience how a copy of "The Herald of the Golden Age" came into his hands one day and changed the whole of his ideas and set his life to a new music and gave a new meaning to "Brotherhood" and "Service."

After those three addresses the chairman, before throwing the meeting open for questions and discussion, personally thanked the speakers for their inspiration and lofty idealism. He said that The Order of the Golden Age seemed to have put an entirely new interpretation upon what has been called "The Vegetarian Movement" by sounding a higher note, and what had struck him was that all the O.G.A. speakers were fired by the same spirit. He was glad to note that the word "Vegetarian" had scarcely been used throughout the meeting and he hoped that the audience would lose the old meaning of the word in the larger view which had been presented to them that night.

Personal testimonies by Mr. Jas. Meldrum and others closed the meeting.

Helps to Health.

A Series of Articles by Eustace Miles, M.A., Amateur Chessman, of the World at Tennis and at Racquets, Author of "Muscle and Brain," "The Training of the Body," etc.

NO. 3.—PLAY AND GAMES.

In the two previous articles I spoke of useful exercises, especially of fast full movements (in contrast with the slow and often 'partial' movements of the "strong men,") of deep breathing through the nose, of muscular relaxing, particularly of the arms, the spine, and the legs. I said that here I should try to give a few practical hints on the subject of games, so that Food Reformers might, as far as possible, keep in touch with the athletics of the Anglo-Saxon races, for this means to be *en rapport* with the most influential men in Great Britain, India, the Colonies, America, Austria, Germany, France, and, indeed, almost the whole world; it means to avoid, as far as one may, the damning label of crankiness; it *should* mean to be happy, to be healthy, to be better developed, to be social, to be honourable, to be self-controlled, to be self-expressive, to be prompt, to be brave, to be humane, to be—well, fully human. How terribly small is the influence of the anamic and smugish saint. Why? Among many reasons, because he is not *fully* human. A leader of mankind may or may not indulge in Cricket, Football, Hockey, Lawn Tennis, Golf, or some equally valuable form of sport. But, given a full complement of sound limbs and organs, then he must be *the kind of man who would play games*. When I estimate and class various individuals, I always ask myself, among other questions (not does he, but) could he, would he play games, or, at least, watch them with interest and sympathy? If not, then there is "one thing needful," one lack as serious as "no music in his soul," one thing only less pitiable than a hatred of children. The man has lost one grand point of contact in teaching. He has broken one of the Commandments of Jesus, who said, 'Become as little children.' The best little children, like the best little animals, play games by an instinct as much to be obeyed as the instinct of hunger or thirst or sleep. Games are not mere recreation; they are makers of character, practice for life—for nearly the whole of life, if one uses them properly. For example, we hear much about concentration—was ever an easier field for it than the Football field? If only the players could sometimes realise and know that they were developing one of the grandest powers of the universe—the power that focusses sun-rays till they burn and pierce, sun-rays which, dissipated, would achieve only lukewarmness! But this is said to be mixing up play and more serious matters. It is therefore anathema.

That is a long preamble, but none too long. Blasphemy against games because they are misunderstood, because they are misused, is too grievously common. Now for suggestions.

Of course, I think my own favourites good Tennis, Racquets, Lawn Tennis, Cricket, and so on—but as regular forms of exercise they are utterly beyond the reach of most of us. We lack the money and time. But they have their humbler analogues. These are within the means of all.

Squash is among the best of them. Details about the game are to be found in a special volume of George Bell and Sons' All-England Library. The Court may be of cheap wood (there are, I suppose, a hundred such Courts in

America by now), but any wall can be made to answer as a Court—any wall outside or inside the house, with enough floor-space on which the Ball may be struck. Any ball may be used, nearly any; a cork ball, a piece of a racket; that gives exercise to the right arm, the left to the right. Chalk a line 2 feet high, in the middle of the wall, to be hit above it before the second round of the game, and artificial light for evening play afterwards. The object is to secure good ventilation, while the boys are at their exercise, and you have a game over which 'Amateur' amateurs get mildly enthusiastic—yes, and Amateur boys and girls, too. The scoring is simple. A hits the ball on to the wall above the line, B tries to return the ball above the line before the ball has bounced twice, and so the two strike alternately till there is a miss. If B misses, A scores one point; if A misses, B has the ball first the 'serves'; and then, if A misses again, B scores one point. Whichever gets 15 points first, wins the game. That is a rough and ready description. The little book supplies further information.

Lawn Tennis is worth playing if you can afford it and are willing to master the A B C of play. Some of the elements of success are shown in Upcott Gill's shilling handbook ('Lessons in Lawn Tennis.') The play is in the open air; that is a great merit.

But Badminton can be played in the open air also, and fine exercise it is. Ping Pong tables might be moved out of doors. Ring-golf is another possibility where there is no level grass lawn.

Any level bit of ground will give some kind of substitute for Cricket—witness the little boys' games in our streets. A slightly wider space will do for Hockey of a sort, or Football of a sort. I reckon these games 'of a sort' as among the very best for exercise and fun in a small space (as in a London back garden, at Cricket, a hit over the wall counts as 'out'.)

In the next article I shall speak of Boxing, Fencing, and other half-games or games.

Eustace Miles, M.A.

THE AGE OF GOLD.

The God that to the fathers
Revealed His holy will,
Has not the world forsaken
He's with His children still.
Then envy not the twilight
That glimmered on their way
Look up and see the dawning
That broadens into day.
'Twas but far-off, in vision
The fathers' eyes could see
The glory of the Kingdom,
The better time to be.
To-day we see fulfilling
The dreams they dreamt of old;
While nearer, ever nearer,
Rolls on the Age of Gold.
With Trust in God's free spirit,
The ever broadening ray
Of Truth that shines to guide us
Along our forward way,
Let us to-day be faithful
As were the brave of old,
Till we, their work completing,
Bring in the age of gold.

Rev. Winifred J. Savage, D.D.

The Outlook.

A great renewal of power is coming to the Salvation Army. The tapping of new fountains always means a renewed pressure of power and a rise in enthusiasm.



The broadening of a great basis is always the prelude to higher building, and the willing consecration of the life to self-sacrifice in order to carry out principle, is always the purging fire which leaves behind the fine gold of which victory-armies are made.

The next two paragraphs are not written by me, but by Mr. Bramwell Booth, the Chief of the Staff of the Salvation Army, in the leader columns of the *War Cry*, a journal which has a much larger circulation than any other religious newspaper in the United Kingdom, and which exercises an official influence upon the policy of some score or more of similar newspapers which are published in other countries by this organization. They give a glimpse of the beautiful spirit of Christ-like humaneness which is now shining down upon the rank and file of the Army and teaching them anew the spirit of Jesus. That spirit which cared for the broken sparrow, and which for all time so sanctified the lamb that none henceforth can look upon killing and eating this symbol of the Christ with anything but sorrow and shame.

* * *

FOOD WITHOUT CRUELTY.

While I cannot say, says Mr. Bramwell Booth, that I was, in the first place, led to abandon the use of flesh meat as an article of diet out of any sympathy with the animal creation, I have often felt, nevertheless, deeply thankful that I have no part in the grave responsibility for the horrors that are inflicted on millions of inoffensive creatures, killed with all manner of cruelty—some of it, no doubt, quite unavoidable, if they are to be killed at all—in order to supply the wants of man. I believe that few really humane persons would touch another morsel of animal food if they could once realise the agony endured by the vast majority of these creatures in order to meet their fancy. The miseries of the frightened droves, the tortures of the long journeys by rail, the unnameable agonies and abominations of the "cattle-boats," on which tens of thousands of unfortunate creatures travel from other lands, and the combined terror and torture which many of these suffer in the slaughter-houses, make a chapter too dark for ordinary mortals to read. And yet it all lies between the verdant meadows and the dainty morsel on your plate. At any rate, those who refrain from eating flesh are free from responsibility for all this.

* * *

CRUELTY AND DISEASE.

And I am led to believe, continues Mr. Bramwell Booth, that this cruelty leads to disease in many of the animals that suffer from it, and thence to disease in those who eat the flesh of those animals. As medical science advances, I expect that it will be compelled to announce that many of the mysterious and hitherto unaccountable diseases which afflict man are communicated to him by the flesh of these poor creatures. Why not? If the milk of unhealthy cows can—as we know it can—spread typhoid fever; if the flesh of bullocks that suffered from tubercle can—as we know it can—infect those who eat it with the seed of consumption; if the flesh of pigs which have been infected with trichina can—as we know it can—convey that awful disease to those who eat it, is there anything at all improbable in the opinion that the flesh of

animals which have been frightened or tortured to death, or beaten and goaded and treated with unutterable cruelty till, with every nerve quivering with agony, they have fallen exhausted to the ground, should be the cause in those who eat it of diseases which are at present only partly understood amongst us—like lupus and cancer and paralysis? Depend upon it, God is not mocked. Not even a sparrow falls to the ground without our Father's knowledge, and no cry of anguish goes up from the slaughter-houses of the world that He does not hear. What men sow there in abominable cruelties, other men reap later on in bodies racked by disease which they can neither explain nor relieve.

* * *

PIT PONIES.

My notes on the subject of pit pony cruelty brought me a letter from Mr. Percy T. Fox, of Ruskin Hall, Oxford. I have passed it on to the R.S.P.C.A. that I may learn what steps they are taking to prevent these dreadful evils continuing.

Our function is not to prosecute men who are brutal to-day, but to teach that

All Cruelty is a Crime.

whether done for luxurious food or wanton sport or preventable trade customs.

We believe that once men begin to look upon all life reverently, they will neither kick pit ponies, nor vivisection dogs, nor roast geese, nor drive cattle to the dreadful dens of slaughter.

We believe further, that the true way of all real reform lies in beginning at home—in reforming the cruelties that we do or that we demand *ourselves*—so that we believe in making our Food Reform the basis of all humanitarian reforms.

That is why we call upon every reader of this *Herald* to at once stop suddenly short,—wherever he happens to stand or sit or lie,—when he reads this paragraph,—and to ask himself:

"Why do I eat the flesh of an animal which has been killed for me in pain and anguish, when I should be better and stronger and happier if I lived the gentler life of a humane Fruitarian?"

* * *

NO

EXAGGERATION.

Mr. Fox writes:—"I wish to corroborate the evidence of Mr. John Wills with regard to the ill-treatment of pit ponies. Many persons reading his letter in your May number may fancy that he is exaggerating.

"Will you allow me, as a minor of eight years' standing, to state that many cases of an even more horrible nature than those depicted by Mr. Wills have come under my observation.

"I have seen horses worked from Sunday night to Saturday afternoon without rest, excepting, of course, meal times. But it is a mistake for Mr. Wills to accuse the boy drivers of cruelty. As a rule the boys are fond of their horses, and it is only when compelled by some tyrannical over-man that they use the whip.

"I myself, when a boy of 14, was forced by a Christian employer to drive a poor pony for three weeks along a road too low for it. What was worse, however, the little thing had a deeply lacerated knee caused by a fall. When the horse had a heavy load and began to strain, the wound broke out afresh. The horse never had a clean bed, nor was the horse ever properly groomed. Moreover, I have seen loaded waggons of coal turned down a gradient by a brutal foreman upon the tired horses. I mention these facts because the truth cannot, and often dare not, be told. We butcher for food, and what we cannot butcher for food, we often ill-treat for monetary gain."

* * *

DEATH TO KILLING.

Just now in America everyone's mouth is full of the Beef Trust and no wonder. The price of meat is going up, and the quality of meat is going down.

It is quite revolting to read some of the examples that come to light of the state of the meat market.

Here is a little extract from an advertisement in a trade journal which throws some light on the enormous proportions to which the "doctoring" of meat has attained:

By the use of FREEZE-KEM, Pork Sausage and Hamburger Steak retain their Perfectly Fresh Appearance and they can be exposed on a counter for a Long Time

evidence in a dispute between a cattle dealer and a butcher as to the price to be paid for three beasts. The inspector said he examined the beasts after they had been killed, and he should describe them as "screws."

Mr. Watson Wright (one of the Solicitors in the case) explained that "screws" were unsound cattle, which could only go from bad to worse. Continuing, the inspector said he condemned one of the heads and also a tongue, because of cancerous growths.

His Honour: Didn't you condemn the whole carcass?—Witness: No, sir. The cancer was local, and would not affect the whole carcass.

Who do you get your instructions from as to what is fit for food and what is not fit for food? Are you a veterinary surgeon?—No, sir.

Mr. Watson Wright said the witness had passed his examination as a qualified inspector in that line.

His Honour: I want to know who undertakes to say that an animal affected with cancer is fit in other parts for food?—Witness: It says so in all the text books.

That may possibly account for the large amount of cancer there is about. If an animal is cancerous in one part you condemn that one part and pass the rest?—I do.

Is that by the authority of the Medical Officer of Health?—No, not directly.

Then it is only your own opinion that it does not make the rest of the animal unfit for food?—And the opinion of the text book as well.

Do you think the medical officer would allow it?—I do, your honour. I have had a case lately of fungous growth in the head and tongue of a beast. That affects the whole head and tongue, but unless it goes down into the lungs we are allowed to pass the remainder of the carcass.

Another witness in the case said he bought a beast "broken down" by an accident, for a sovereign.

His Honour: I must say I would sooner have a part of the broken down beast to eat than a part of the cancerous one.

It was stated that the meat which the inspector passed was sold out by the butcher at 3d. a pound.

* * *

MR. SIDNEY BEARD'S GUIDE.

At an apropos moment comes out an American Edition of this splendid Guide and Cookery Book combined.

Issued at One Dollar, by T. V. Crowell & Co., of Broadway, New York, it will form as useful a classic to the American world of Food Reform as the Shilling and Eighteenpenny Editions are doing in England.

Mr. Beard's "Comprehensive Guide" has done much to make Food Reform Cooking possible in every home in England, and the American Edition, with its careful adaptation to the needs of American life, will help on to the same great end across the Atlantic.

American readers of *The Herald* are specially asked to make the publication of this book well known, as all profits on Mr. Beard's books are dedicated to the use of the Order, and thus a double benefit will arise from their more extended sales.

* * *

A NEW COUNCILLOR.

The Council have just elected the Rev. J. Todd Ferrier as a fellow member of the Council of the Order.

Up to this time he has not been much known to the members, but the work that he has done has been none the less real and earnest and powerful, and in becoming thus closely allied with the Direction of the Order, he looks forward to having more opportunity to champion its ideals in Press and Pulpit, on Public Platform and on life's manifold Stages.

We welcome our new Councillor and ask for him the prayers of all our members that his life may be lived out worthily of the great ideal that he has now joined in developing, and that many a doubting despairing soul may be helped and cheered to the knowledge of the unchangeableness of God's love to all creation—human and non-human alike.

* * *

STAMINA.

A dwindling and more sickly race has been for years calling out for more and more of the stuff which has been

sapping its vitality!

Years ago the hardy peasantry of the world, upon whom the stay and stress of toil and battle fell, hardly touched any flesh meat.

Beer and beef, spirits and flesh, debauchery and licence, they went for when unbridled opportunity presented itself, but from none of these things did the ordinary work-a-day man suffer much when he was not on the war-path.

As time went on, life became easier and men could get more of these forbidden luxuries, and because they had been accustomed to get them only at times of great exertions and toils, they grew up to think that it was the beer and the spirits and the wine, and the whole carcasses and the half-cooked joints which gave them their strength in the day of need.

For the last 20 years scientists have been demonstrating that there is no strength in alcohol—that it simply brings out to the surface the strength that is already there.

* * *

NO STRENGTH IN MEAT.

It is being equally well demonstrated to-day that there is no strength in flesh food. That it, too, is a stimulant more than a food, and only brings out to the surface the strength which can be best built up by fruits and nuts and grains and animal products.

A weakening race still goes on clamouring for beef and beer to make *men* with, and they get more weaklings and fewer men in reply to their cry.

And yet beside them the writing is on the wall as plain as a child's round hand for those who will to read.

* * *

WINNERS ON THE STRONG FOOD.

Eustace Miles does not win his championship year only, but holds the racquet and tennis championship year after year.

He has *stay* as well as stamina.

Herr Karl Mann, who won the great German walking match years ago, is to-day as fit as ever, and now this very last month he comes to the front, and out of 32 picked athletes reaches Berlin first!

The distance from Dresden to Berlin is 124½ miles, and Mann covered it in 26 hours 52 minutes!

But this is not all. Out of 32 competitors there were 26 athletes who had trained on the foods which the beefy man swears by.

* * *

THE DIET OF THE GLADIATORS.

The lean steak and the spare porter and the plentiful toast and the abhorred potato.

Meat, under-done, lean meat for stay and strength and stamina!

But where are the 26 who trained like this?

All were left behind. All were out-classed. All were out-walked.

There were six who adopted the diet of health, the diet of stay, the diet of strength.

The diet that the wrestlers of Greece wrestled upon, and that the gladiators of Rome risked their lives upon.

Fruit and cheese and grains and oil—which Juvenal called the "hotch potch" of the professional strong man.

And what of these men? They *all* came in ahead. *All* note *all* came in ahead, and yet people still will go on blindly fancying that it is meat which is strengthening, instead of meat which is weakening and anaemia causing and nerve debilitating!

We heartily congratulate our fellow German worker Karl Mann, and our fellow English worker Allen, and all the others who have succeeded so nobly in holding up to the world a lesson in dietetics!

We cannot choose happiness either for ourselves or for another; We can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment or whether we will renounce that for the sake of obeying the divine voice within us—for the sake of being true to the motives that sanctify our lives. GEORGE ELIOT.

Dietetic Difficulties.

By Robert H. Peck, M.D., F.R.C.P.

MANY persons who are taking the first steps in Food Reform seem to have great difficulty in arranging their dietary so as to secure sufficient variety as well as due efficiency in the dishes prepared, and at the Headquarters of the Order we are often applied to for advice on this point. I purpose in this paper to deal with this difficulty.

Those foods which contain proteid (the tissue-repairing and force-producing food element) in fair quantity, are those of primary importance, and the question practically resolves itself into one of obtaining due quantity and variety of these; if this is done, an almost sufficient amount of the other food elements (starches, fats, etc.), will be found to be incidentally provided for, and but few additions are required, and those are mainly fruit. I give below a list of the chief proteid containing foods available in England, with the average percentage so contained, and will afterwards deal with the various methods of cooking and blending these, so as to secure the necessary variety:

	Per Cent.		Per Cent.
Milk	34.0	Nuts—Almond	24
Cheese	22 to 40	Brazil	15
Plasmon and Protene	90	Filbert	13.5
Gluten	40 to 80	Barclena	13.5
Whole Meal Bread	8.0	Cocoa Nut	5.5
Hovis Bread	19	Pine Kernel	15
Oatmeal	12 to 15.50	Walnut	15
Wheatmeal	11.7	Chestnuts	14.5
Pearl Barley	10	Nut Foods—Protene	10 to 15
The Pulses—Peas (dry)	23	Nutose	10 to 15
Haricots	23.5	Meatose	10 to 15
Lentils	24.8	Eggs, White	20
Macaroni	9	Yolk	10

It is important to remember that from these foods we must obtain practically the entire daily supply of proteids (3-4 oz. for an adult) necessary for the maintenance of health and muscular force; no others can be substituted, or only to a trifling extent. Therefore each one should see to it that he gets a due supply from these sources daily. It would be well for the "frutitarian" housewife to place a copy of this list in the kitchen until she and her domestics are thoroughly conversant with it. Such knowledge is the "indispensable first step" in the arrangement of a "complete" and successful non-carnivorous dietary.

Milk.—Useful as stock, or an addition to stock of vegetable soups, as well as its more ordinary employment in puddings, porridge, etc.

Cheese.—Should be grated, or flaked in a nutmill; taken in this form and as a substantial part of the meal itself (and not a superfluous adjunct to an already sufficient one, and usually imperfectly masticated), it will, with a majority of people, give rise to no trouble in digestion. In this flaked form it may be used in sandwiches, to flavour vegetable soups, various preparations of rice, macaroni, potatoes, cauliflower, etc.

Plasmon, Protene, and Gluten.—All contain a very high percentage of proteid, and have the advantages of being practically tasteless, and of dissolving readily. The two former are about 2.6 per lb., which is not high as compared with the cost of other foods, considering their larger percentage of proteid; the latter, 6d. per lb. Dissolved in water or milk they are of great value as easily assimilated foods, especially for the sick. They may indeed be used as almost the sole source of proteid in a frutitarian diet to the exclusion of cheese and pulses by those in whom the digestion of the latter is difficult. In cooking they are chiefly valuable for raising the proteid percentage in green vegetable soups, and in preparations of starchy foods, such as rice. Plasmon in the form of "plasmon snow" goes well with fruit.

Wholemeal Bread.—Should be taken very dry. With soup and porridge, in form of food supports it is good; it compels mastication, and due absorption of material. Stale pieces and crusts dried in a oven, or ground or flaked in a nut mill are useful for thickening soups and "thickening" puddings.

Hovis Bread.—Contains double the percentage of proteid (due to added "germ" flour) that is contained in wholemeal bread, and for this reason should not be used too freely, as it may be considered a highly concentrated food.

Oatmeal.—Should be thoroughly cooked, two hours for the raw meal at least, and one hour for the partially digested meal (Quaker, Provost, &c.). Perfect cooking is much facilitated if the meal is put in soak overnight. Cooked porridge left over may be advantageously used for thickening green vegetable soups and stews. Many people find porridge difficult of digestion; this I find is frequently owing to its being imperfectly cooked, or swallowed too rapidly, instead of being retained in the mouth and thoroughly masticated so as to secure a due admixture of saliva. A little toast or biscuit taken at the same time facilitates this. For such people too it may be diluted with rice to advantage.

Wheatmeal.—May be used as porridge, as an alternative to oatmeal. Plain boiled puddings and also pastry may with advantage be made of it wholly or in part.

I may mention here that the liquor made by boiling bran for half an hour (say one handful to one quart of water), being specially rich in phosphates is valuable as a stock for soups, and acidulated with lemon juice it is an admirable drink, rich in acid phosphates, and which may be taken in lieu of tea with advantage.

Pearl Barley.—May be used as a "thickening" for vegetable soups. Soaked and then slowly cooked with milk to the consistency of a thick soup, with a few currants and sweetening added, it makes a good substitute for wheaten "frumenty."

The Pulses.—Peas, fresh and dried; Haricots, including brown and white varieties, butter beans, broad beans, Soy beans, &c.; Lentils, including Egyptian (red), and German (green).

These valuable and highly nitrogenous foods can be prepared in an almost infinite variety of ways.

(a). In solid form. After due soaking and boiling they may be made into "pastes" with appropriate flavourings, useful for sandwiches, for soups, and for the rapid preparation of "bean tea," or combined with bread crumbs, rice, macaroni, and savoury herbs, may be cooked as rissoles, fritters, &c., or used as the filling of pasties and turnovers, or baked in pie form, &c.

(b). In semi-liquid and liquid form. As purées, or as the chief ingredient in vegetable stews, or as additions to green vegetable soups. The use of fresh vegetables in these stews and soups is the best way of preparing them as the valuable vegetable salts and acids are retained, instead of being thrown away as in most of the common methods of cooking them.

N.B. The skins of the pulses should in all cases be separated after boiling by rubbing through a sieve or colander, as they are often irritating to the digestive organs. With the variety of pulses easily obtainable, an intelligent cook, using the recipes given in most cookery books as suggestions only of what may be done, without adhering too slavishly to them, can by judicious selection, combination with various other vegetables, different methods of cooking, and savoury flavourings, furnish if necessary a central dish for the chief meal of the day in which they shall form the chief components for weeks together, and which shall yet present such variety of flavour as not to pall or become monotonous.

I may here also impress a fact upon my readers not sufficiently brought out in most cookery books, *i.e.*, that the great secret of making savoury and rich, tasty "thick" vegetable soups and stews, is in frying the onions, or other vegetables used (or at least a portion of them), a golden brown in butter or oil, and adding them to the soup only a short time before it is served, and in using for "stock" the water in which the pulses or macaroni have been soaked or boiled, which should always be saved for this purpose. Those who have not yet tasted a vegetable soup or purée prepared in this way, have yet to learn how delicious it can be.

It must be borne in mind that the pulses are extremely "rich" food, and that they are digested somewhat slowly. They should be taken in excess (especially by sedentary workers). One ounce per day (dry) is probably the limit for most adults. Digestion is rendered much easier and more complete by a liberal admixture of rice or bread crumbs in their preparations, also as they contain a considerable proportion of starch, it is advisable that toast, sippets of fried bread, or plain bread be taken with them when served in the form of stews, purée, and soups to prevent too rapid swallowing, and ensure proper mastication and due admixture of saliva. We have it, too, on the authority of Dr. Alex Haig that an "excessive" consumption of the pulses conduces to an acid state of the blood favouring the retention of some of the body's effete products (uric acid, etc.), and thus sometimes causing "rheumatic" symptoms. Such an excessive indulgence in the pulses should therefore be carefully avoided; it is an error to which those entering on a fruitarian diet are very liable. Attention to the hints given above will enable many persons to digest this class of food satisfactorily who have hitherto been unable to do so. In my opinion fresh green peas and red Egyptian lentils are the most readily digested members of this class of food.

(To be concluded).

[This article will be printed and can be applied upon application. Price sixpence per copy.]

FAITH AND REASON.



Two travellers started
on a tour,
With trust and know-
ledge laden;
One was a man with
mighty brain,
And one a gentle maiden.
They joined their hands
and vowed to be

Companions for a season,
The gentle maiden's name was Faith,
The mighty man's was Reason.
He sought for truth above, below,
All hidden things revealing;
She only sought it woman-wise,
And found it in her feeling.
He said, "This earth's a rolling ball,"
And so does science prove it,
He but discovered that it moves.
She found the strings that move it.
If any stars were mislaid from Heaven,
His telescope would find them;
But while he only found the stars,
She found the God behind them.
All things in science, beauty, art,
In common they inherit;
But he has only clasped the form,
While she has found the spirit.
He tries from earth to forge a key
To open the gate of Heaven;
The key is in the maiden's heart.
And back its bolts are driven. "The Esoteric."

Humanity in Diet.

(Continued).

WHILE I am always glad to have converts to a Fruitarian dietary from hygienic reasons, I never urge it from that *selfish standpoint*.



That the gift of life implies the right to enjoy it there can be no doubt and, when we knowingly accept benefits, real or imaginary, from any injustice to a fellow-creature, we dwarf our own soul and cannot make spiritual progress.

R. H. Perks, M.D., F.R.C.S., Eng., writes: "I regard the adoption of a non-carnivorous diet as the *indispensable first step* in the development of a healthier and fuller life on all planes of man's being: physical, intellectual and spiritual."

For the re-constitution of the world on a higher ethical plane we require the generation of human beings who will scorn to live and thrive on the sufferings and blood of others weaker than themselves, we need pulse-fed Daniels, fair to look upon, in *body and soul*.

Must our chief happiness, as a nation, ever be associated with

THE BITTER SUFFERINGS OF DEFENCELESS BEINGS?

When is there such a time of communal rejoicing in Christian lands as at that period which we are taught to look upon as the anniversary of the birth of the Saviour of mankind? Look on the other side of this realistic picture and mark the desolation in the sub-human world, truly "the whole creation groaneth and travaileth in pain together until now"

their Saviour, apparently, has not yet arrived. It is left to regenerated man when, in his robes of pure humanity and his conviction of the reality of the kinship of all life, he one day stands forth in his divine nobility—to be their Saviour. But now in this present dark time, there is no vaster and more dismal picture than that which precedes the Christmas feast, that typical glory of christendom, that gigantic orgie, that utterly selfish sensual festival of the lords of creation. Crimson slaughtermen wallowing in the steaming blood of their innocent victims—for this is the busiest time—offered upon a sensual altar to commemorate the birth of the world's Saviour. We offer up our prayers in the churches "Give us this day our daily bread" and then go home to devour flesh, the price of animal suffering and the undoing of our human brother, who, by our degraded appetite, we relegate to do the filthy work that furnishes us with our Sunday's meal.

Can it be that we really think that God approves of that dish of suffering upon which we ask Him to shower down His blessings? Grace before meat what a condiment! Why not be honest and pray for 'daily blood' instead of "daily bread." To endeavour to shift our own responsibility by saying that

GOD HAS SENT ANIMALS INTO THE WORLD

for us to make this use of, is nothing less than blasphemy. Go to a fat cattle show and there gaze on the bovine monstrosities. Did the Creator ever will that the ox should take these ungainly proportions, the poor beast can barely

There are philanthropists in feathers and patricians in fur, just as there are cannibals in the pulpit and saurians among the money-changers. The Golden Rule may be sometimes more religiously observed in the hearts and homes of outcast quadrupeds than in the palatial lairs of bipeds. The horse who suffers and serves and starves in silence who endures daily wrongs of scanty and irregular meals, excessive burdens and gashed flanks, who forgets cruelty and ingratitude and does good to them that despitefully use him—who submits to crime without resentment—is a Christian and will go to heaven, in spite of the creeds and interdictions of men. And the animal who goes to church on Sundays wearing the stolen skins and plundered plumage of others, and wails long prayers and mumbles meaningless rituals, and gives unearned guineas to the missionary, and on week-days cheats and impoverishes his neighbours, glorifies war, and tramples under foot the most sacred principles of morality in his treatment of his non-human kindred, is a cold, hard-hearted brute, in spite of the fact that he is cunning and vain-glorious and towers about on his hindlers."

I am not writing to reproach those who *unknowingly* contribute to these cruelties and oppressions, but, when once our attention has been drawn to them by undoubted facts clearly stated, if we will shut our ears, if we will try to dodge our responsibility and meanly endeavour to lay the weight on others' shoulders, if we will not so much as put one word in for reform, then is condemnation laid on us. The doctrine of 'Force' or 'Might' must obviously tend to seriously mitigate the moral development of a nation. So far as I myself am concerned I believe only in that Humanity which comprises both Philanthropy and Zoophily, in fact universal, boundless love—anything less than this, anything of the likeness of man-made creeds must necessarily sap that Divine element, the germs of which, more or less, all men possess in common.

I have not written without a hope that my appeal to the better nature of my contemporaries may not have been entirely in vain. I ask my readers seriously to consider the terrible importance of the subject. Our hope lies in the children. Let us not oblige the naturally fruitarian youngster to develop into the carnivorous elder. There is health, strength, and happiness to be found in pure and simple foods without resorting to dishes furnished by the sufferings of others. True religion must comprise *justice* and *mercy* to all life. Oh, for the time when, with some degree of confidence, we can look forward to Arthur Hallam's ideal social state if we only willed it so, it need not be so far off:

Methought I saw a nation, which did hark
To Justice and to Truth; their ways were strait.
And their dread shadow Tyranny, did lurk
Nowhere about them; not to scorn or hate
A living thing was there—sweet nature's bond—
So every soul moved free in kindly state.

H. J. SNOW.

THE ALL GOOD.

It is not blessedness to know that thou thyself art blessed;
True joy was never yet by one nor yet by two possessed;
Not to the many is it given, but only to the all.
The joy that leaves one heart unblessed would be for
mine too small.
And he who holds this faith will strive with firm and
ardent soul,
And work out his own proper good in working for the
whole.

Wisdom of the Brahmins.

Reviews.

"The Symphony of Life," by Henry Wood. Lee & Shepherd, Boston, U.S.A. Price 7s.

THIS book, from the pen of the talented author of the "Political Economy of Humanism," and "Ideal Suggestion," presents much of the New Thought philosophy in a masterly manner. It contains chapters on the "Oneness of Life," "The Meaning of Evil," "Thinking as a Fine Art," and the "Ever Present Judgment," which are both profound, suggestive, and enlightening. It is a book worth buying and reading. In another column will be found a few pithy extracts which will give our readers some idea of its teaching.

* * *

"What I Believe," by Leo Tolstoy. Free Age Press, Christchurch, Nants. Price 6d.

THIS book is a revised translation of what is considered to be Count Tolstoy's most popular book on Religion. It contains his "Conception of Life" and "Of the essential meaning of Christ's Message." Although the author's views have expanded since he wrote this book twenty years ago, it is for all practical purposes a clear statement of his religious belief. His views merit respectful consideration from seekers after truth apart from any difference of opinion which may exist concerning the extreme nature of some of Count Tolstoy's tenets and conclusions.

Other works by the same author are issued uniformly with this book, entitled, "What is Religion," and "On Life."

* * *

"The Songs of a Child," Part II, by Lady Florence Dixie. (The Leadenhall Press, 50, Leadenhall Street, E.C. Price 3s. 6d.)

THIS additional volume of poems, written by Lady Florence Dixie between the ages of twelve and seventeen years, is a phenomenal production for one so young, and it will, apart from the additional poems which are still awaiting publication, establish her reputation as a poet.

The dramatic tragedy, entitled "Abel Avenged," evidences the doubts which orthodox religious teaching produces in the minds of many children. It reminds one so strongly of Milton's style and depth of thought as to make one wonder how a girl of fourteen could have been the author. Some of the poems which are written in lighter vein are very charming and idyllic; two of the best of these are "Before the lights come in," and "King Taija."

A strong humanitarian note is sounded in the poem entitled "A Ramble in Hell," which is an impassioned protest against the iniquities of Vivisection, and demonstrates how early in life the gifted authoress became a champion of the rights of animals.

Many of our readers will be glad to add this book to their libraries, and will peruse the pages with interest and enjoyment.

The Crown of Thorns.

JESUS is our example of what may be accomplished. As our elder brother He attained for the whole human family, in that He proved what was possible for the rest of the family. His crown of victory—not a sign of disgrace—may be our crown of victory. In it are all the consequences of limited human nature, sense-consciousness and what belongs to it; selfishness, pride, enviousness, falsehood, dishonesty, self-deception, that breed their progeny of disease and death. One and all they are to be put from us, plucked out of our life and so from our body, that we may be crowned with our achievements.

Ursula N. Gestefeld.

ANNOUNCEMENTS.

Mimetic total factor productivity (TFP) is a new concept that has been proposed by the authors of *Frontiers* (Chen and Li, 2013). They claim that this concept is superior to the existing TFP because it is able to capture the effect of technology spillover.

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